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and compel them to come in"...

· Luke. 14: 23 ·



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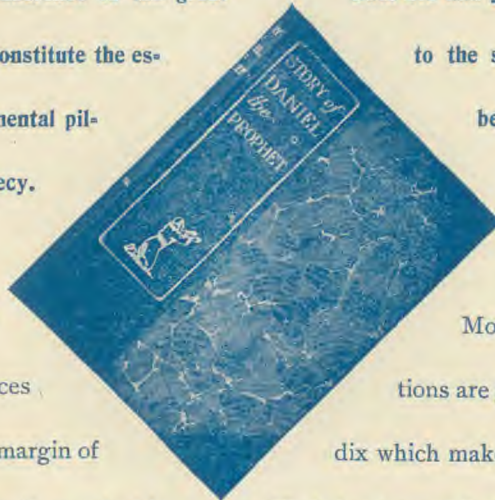
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Go out into the highways and hedges, and compel them to come in that my house may be filled.

A Monthly Journal Devoted to the Interest of House to House Bible Work

VOL. VI

SOUTH LANCASTER MASS., JUNE, 1907

No. 1

Crucify Not Your Lord

Heb. 6 : 6

SEE the hands all torn and bleeding,
Crushed and wounded feet,
See the side all pierced and mangled,—
Sacrifice complete.

Will you take that cruel hammer,
Drive those nails afresh,
Thrust the spear with awful fury
Through the quivering flesh?

By your sin you crucify him,
Crucify your Lord.
O the thought of crucifying
Christ the Son of God.

In the books will be recorded
All the open shame.
In the judgment that is coming
You will meet the same.

E. H. MORTON.

North Deering, Maine.

NEED OF EARNEST WORK

MRS. E. G. WHITE

I FEEL deeply over the little burden many carry for the missionary work in the foreign and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of truth has not been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to

heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, "Ye are laborers together with God." I want to say to many, you are waiting for someone to carry you to the vineyard and set you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest is ripe ready for the sickle whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, "Good and faithful servants"? I think how the angels must feel seeing the end approaching and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches really and truly of the true vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which

these have. It is their duty to put that knowledge to use to save souls. If their temporal financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering light, will they not be doing just the work that Jesus has done to save them?

I do not ask anyone to change their location to please their own ideas, for Christ lived in our world all seared and marred with the curse, that humanity might touch humanity, to save souls from eternal ruin. Jesus did not leave the royal throne, the royal crown, and His high command, and come to our world to please Himself. "For our sakes He became poor that we through His poverty might be made rich." What is the character of these riches? Is it houses and lands and bank stock in this world? Or is it that the unsearchable riches of Christ may be presented before their minds, that they shall attract them, and shall accept them, and shall count all things but loss and dross that they may win Christ? We join the Lord's army, fight the battles with the powers of darkness, set up the standard of the cross of Calvary in every place where we can possibly find access. My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone, but every man and woman who has enlisted in Christ's army, are soldiers, and are they willing to receive a soldier's fare? just as Christ has given them an example in his life of self-denial and sacrifice. What self-denial have our churches as a whole manifested? They may have given donations in money, but have withheld themselves?

"Push onward and the strife behind will not bother you."

In Passing Through the World

WHAT are you letting the great world do?
 Stifle the conscience God gave to you,
 Sully the thoughts that are pure and true,
 And blur the beauty your childhood knew?
 Stay! What are you letting the great world do
 To that soul of yours as you pass through?

What are you letting the great world do?
 Win you away from the good and true,
 From the simple faith your childhood knew,
 That was the birthright God gave to you?
 Oh, see that you let not the great world do
 A wrong to your soul as you pass through!

—Anua J. Granniss.

THE IMPORTANCE OF A LIVING PROPHET

S. N. HASKELL

EVERY one who has carefully read the scriptures must notice that in every important crisis the people of God have had a living prophet, one through whom God has spoken directly to His people. A prophet is one who takes the words of God from His mouth and gives them to the people, so, it is said, they speak from the mouth of the Lord. 2 Chron. 36:12. God has promised to be with the mouth of His prophet. A prophet speaks to the people instead of God himself. Ex. 4:15, 16. God has therefore respect for the words of His prophet. It is the only direct infallible means of communication that God has with His people.

The gift of prophecy was instituted after the fall of man. In Eden God could talk with man as it were, face to face, but after man sinned a barrier was raised so there could be no direct communication. God placed this gift among His people, for this one purpose, that he might speak directly to them. It is called the Spirit of Prophecy, or Testimony of Jesus Christ. "If there be a prophet among you I the Lord will make himself known unto him in a vision and will speak unto him in a dream. Numbers 12:6.

A prophet is not an angel, but a human being. No human being is infallible, but what God reveals to His prophet in a vision is infallible, for while in vision prophets do not control their own minds. They are shut up to what they see and hear. Num. 23:5, 26; 2 Cor. 12:1-4.

When the people of God are in a crisis, and their salvation depends upon their movements, God does not leave a stone unturned to help them. "By a prophet the Lord brought Israel out of Egypt and by a prophet was he preserved." Hosea 12:13.

When a heathen king was in danger of sinning against a prophet, God warned him by a dream and said, "Restore to the man his wife for he is a prophet and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine." Gen. 20:2-7.

There is power in the prayers of the prophet whom God had chosen as his mouth-piece to the church. God is jealous for His word whatever He has spoken: "For Thou has magnified Thy word above all Thy name." Psalm 138:2.

When the crisis came upon the Jewish nation and they went into captivity, God raised up Jeremiah and sent him with personal testimonies to the then reigning kings and to the people. The attitude of the people of God toward the living prophet reveals the attitude of God toward them. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matt. 10:41.

Our attitude toward a prophet is seen by the manner we receive the testimony of the prophet. These principles are as eternal as God's throne. To be bound up with the interests of a living prophet by seeking to carry out their testimonies is like being bound up in the bundle of life with the Lord.



God's Word Endures

THE empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the Word of God still endures.—*Dr. John Cumming.*

"SURELY light is reflective, like the light of heaven, and every countenance bright with smiles and glowing with innocent enjoyment is a mirror transmitting to others the rays of a supreme and ever smiling benevolence."

A HEAVENLY CHECK Phil. 4 : 19

My God

(The Banker's name)

SHALL SUPPLY (I promise to pay)

ALL YOUR NEED (the amount)

ACCORDING TO HIS RICHES (the capital of the bank)

IN GLORY (the location of the bank)

BY CHRIST JESUS.

(the Cashier's name, without which it would be worthless.)

SCRIPTURE promises are real bank notes of heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where divine faith is found, it takes the note to Christ's bank, and receives the cash. But human faith can not traffic with this paper; it reads the notes, and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.—*John Berredge.*

THE SAINTS' INHERITANCE

ALLEN MOON

THERE is a deal of speculation among men regarding the home of the saved. Much has been borrowed from mythological writings, but the Word of God is quite explicit with reference to the question of the saints' inheritance and the place of final reward. We have an intimation of the character of the place that is to be the final dwelling place of the ransomed, in the expression regarding Melchizedek, that he was the king of Salem, which is the king of peace; or more literally, king of the possession of peace. Melchizedek was a representative of Christ, of

whom it is said, He was a priest after the order of Melchizedek, which is to say that he was both king and priest; and being king, he also is king of Salem, or more literally, Jerusalem.

Jerusalem, which was situated in the midst of the typical Promised Land, wherein was the temple of God, may be taken to express the fact that Jerusalem, in the final consummation, will be the great central object in the antitypical inheritance of the saints. God honored ancient Jerusalem with the manifestation of His presence. The land was divided by lot to God's chosen ones, and all were privileged to come up to Jerusalem at stated times to become acquainted with Jehovah and learn His will. But the time came when God took His departure from His chosen city, and from the midst of the people that He had chosen. Nevertheless, the promise is sure that God will again divide the inheritance to His people by lot, and that Jerusalem will be situated in the midst thereof. The possession of peace will not be built as was old Jerusalem, but it will as really be the capital city, and the dwelling place of God.

The Lord, by the mouth of the prophet,

said: "But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:18. This new creation does not appear at once upon the earth, but the beloved John says: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. We can understand from this that the Saviour was going away to prepare the new Jerusalem, or the new possession of peace, in the heavens, which in due time should descend out of heaven upon the earth. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them and be their God." Rev. 21:3. And again, "And he that sat upon the throne said, Behold, I make all things new." Rev. 21:5. Here we have the comforting promise that the new Jerusalem will not descend upon the earth to remain in the midst of wickedness and abomination, but that all things, as well as the city itself, shall be made new. Then we can understand the language of the prophet Isaiah when he says: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 52:1. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 61:3. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name;" evidently referring to that which has already gone before—that Jerusalem shall be called new Jerusalem, or new possession of peace, and the king thereof will be the Son of the Most High.

THE NEW EARTH

JOHN, the Revelator, in his account of the holy city, says: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Then follows a complete description of the city as it appeared to John in vision.

The inspired prophecy, speaking of Jerusalem, says: "Thou shalt no more be termed Forsaken, neither shall *thy land* any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah (margin, married): for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4, 5.

In this Scripture we have poetic reference to the division of the earth by lot to God's people. As the land of Palestine was divided to Israel by lot, so the earth is divided by lot to the ransomed ones. What must we then conclude is the purpose of this allotment of the earth to the redeemed? We can determine this only by further consideration of the Word of God, and we read: "And they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65:21-23.

Here we have a very clear statement that the ransomed of the Lord are not only to receive the earth by allotment, but they will

build houses and inhabit them; they will plant vineyards and eat the fruit of them; and as is the days of the Tree of Life, so will God make His people eternally enjoy the work of their own hands. This is God's word with reference to the future of His people. God created the earth to be inhabited, and He created man to inhabit it. God's purpose is not thwarted by sin's having entered the world; but He will finally accomplish His purpose in establishing man in that realm created for him, and in that city which was especially prepared for His people. When thus it shall be, then, and not till then, will the prophecy of Dan. 7:27 be fulfilled: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

THE TRESPASS OFFERING

S. N. HASKELL

SOME have supposed there was no difference between a trespass offering and a sin offering. A trespass offering is a sin offering but the Scriptures recognize a difference between the sin and trespass offerings.

The law of the trespass offerings is given in Lev. 5:1-19; 6:1-7; 19:20-22. There was one general law respecting the portion of the sin offering and the trespass offering that belonged to the priests. Lev. 7:7.

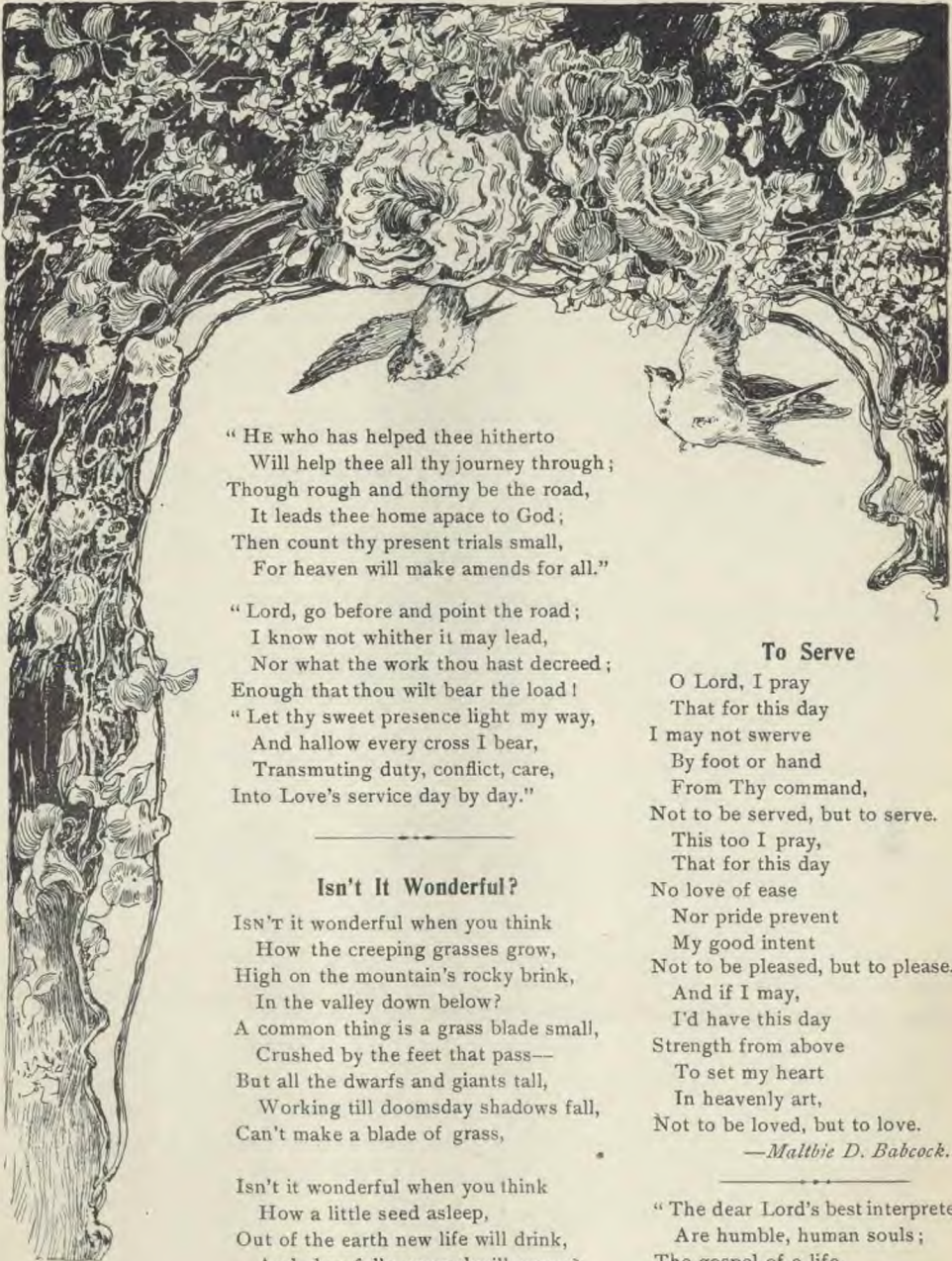
From 2 Kings 12:16 it will be seen there was *trespass money* and *sin money*. This was not the tithe. The portion which did not belong to the individual who had been trespassed against, was given to the priest. Num. 5:5-10. Does not this explain why the apostle Paul encouraged the brethren to aid him in his work, Phil. 4:15-19, and at the same time did not receive of their tithe. 1 Cor. 9:12-15. The trespass of-

fering for one who had trespassed in the holy things was a ram, a costly offering. This would remind Israel of Abraham offering Isaac, when the ram was substituted.

The blood of the trespass offering was put on the sides of the altar, Lev. 5:9, while the blood of the sin offering was put on the horns of the altar, Lev. 9:2-9. This would indicate that the sin offering was of a more public nature, held up more prominently. "Them that sin rebuke before all, that others also may fear." 1 Tim. 5:20.

The trespass offering was offered in cases where the sin was more private, and confined to the individual's knowledge, until it was made known, and was therefore less hurtful in its effects. A trespass offering might be offered for a trespass committed against a neighbor in various ways, or against the holy things in the worship of God. When the Phillistines took the ark from Israel they did not realize it a sin, but when they found it out, they did not think it could be accepted unless they returned a trespass offering of gold. See 1 Sam. 6.

The trespasser was to be no gainer by defrauding God's house, or his neighbor. He was to make full restitution, as far as he was able and that was to be at the estimation of the priest. Is not Zacchaeus' case an illustration of this? Luke 19:1-9. Were this acted upon more among us today we would often hear it said as in his case, "This day is salvation come to this house." It should be noticed they were forgiven because it was a sin of ignorance. Num. 15:24-29. Does not Paul refer to this in 1 Tim. 1:13-15, Young translates Prov. 14:9, "Fools mock at a guilt offering, and among the upright a pleasant thing." It is only fools that will mock at a trespass offering but with the righteous it will be held with unspeakable esteem. Some will wake up to its importance when it is too late. They trust God has forgiven their sin, and think it is all settled with their neighbor, when restitution is required by the Lord.



"HE who has helped thee hitherto
Will help thee all thy journey through;
Though rough and thorny be the road,
It leads thee home apace to God;
Then count thy present trials small,
For heaven will make amends for all."

"Lord, go before and point the road;
I know not whither it may lead,
Nor what the work thou hast decreed;
Enough that thou wilt bear the load!
"Let thy sweet presence light my way,
And hallow every cross I bear,
Transmuting duty, conflict, care,
Into Love's service day by day."

Isn't It Wonderful?

Isn't it wonderful when you think
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valley down below?
A common thing is a grass blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till doomsday shadows fall,
Can't make a blade of grass,

Isn't it wonderful when you think
How a little seed asleep,
Out of the earth new life will drink,
And cheerfully upward will creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all the earth's workmen labouring,
With all the help that wealth can bring,
Never can make a seed.

—Julian Cutler.

To Serve

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.
This too I pray,
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.
And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.

—Maltbie D. Babcock.

"The dear Lord's best interpreters
Are humble, human souls;
The gospel of a life
Is more than books or scrolls.
From scheme and creed the light
goes out,
The saintly fact revives;
The blessed Master none can doubt
Revealed in holy lives."

"A DOCTRINE OF THE DEVIL"

CHAS. THOMPSON

ONE of the doctrines presented, and quite generally believed, in these days, is that, "Death is the gate to endless joy." If this is true it makes the devil the gate keeper, for it is written, "The wages of sin is death." Rom. 6:23. "Sin when it is finished bringeth forth death." James 1:15. "He that committeth sin is of the devil, for the devil sinneth from the beginning." Therefore it is clearly taught by inspiration, that had there been no devil, there would have been no sin, and if no sin, there would be no death. This makes the devil the author of death. To this Paul decidedly affirms. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that *had the power of death, that is the devil.*" Hence when a person dies he passes under the dominion of the devil, and if death is the gate to endless joy, it was through the devil it was opened.

Again, Jesus Christ was anointed to preach the Gospel. Luke 4:18. He declared "He that believeth and is baptized shall be saved," Mark 16:16, and He defines this life to be the Gospel. "For He came to give His life a ransom for many." Matt. 20:28, and when the "Pearly Gates" swing ajar, those who enter the realities of eternal bliss, will be those who have kept the truth, and obeyed His commandments. Isa. 26:2. Rev. 22:14.

Thus we see Jesus Christ is the saviour of the world, and the one who has opened the gate to endless joy through the Gospel. 2 Tim. 1:10.

What then could be more dishonoring to God than to teach "That death is the gate to endless joy," which makes the devil the gate keeper and exalts him as the Saviour of men.

As it is the work of the "Man of Sin"

to exalt himself above God, 2 Thes. 2:4, and to bring in damnable heresies, even denying the Lord *that bought them.* 2 Pet. 2:1. And as Paul says, "The spirit speaketh expressly that in the later times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies, etc., etc. 1 Tim. 4:1, 2.

Therefore we conclude from these scriptures that this "Death the gate to endless joy," doctrine is of the devil, and one of the *last day* delusions.

Red Cloud, Nebr.

WAYMARKS AND HIGH HEAPS

ELDER JOSEPH BATES

SET thee up waymarks, make thee high heaps; set thy heart towards the highway, even the way thou wentest." Jer. 31:21.

How perfectly natural it is for every person either traveling or sailing, to have their minds excited respecting their starting place, their place of destination, and all the intermediate places on their way: among passengers on the land, but more particularly on the ocean, the continual enquiry is our whereabouts. If God's people manifested half the anxiety concerning their spiritual welfare, they would live in a continual state of joy and thanksgiving, and a perfect state of readiness for the everlasting kingdom. But as the reverse of all this has ever been the case, with comparatively but few exceptions—hence the instruction from the Prophet of God to this people, henceforward to set them up waymarks and make high heaps, and set their hearts towards the highway, even the way they went, or had come. Every anxious traveler knows what a relief it is to his mind to find a guide board, a mile stone, or a post. But the mariner has to be more particular. Instead of finding guide boards and mile posts on the ocean, he has to chain out the distance

he runs, and so prove by signs in the heavens—something after the following manner: He takes the bearing by compass, and then judges his distance from the land or lighthouse that is now receding from his view. And now the watch is set to keep the ship on her course, and measure the distance run every two hours, night and day, during her passage to her destined port. At 12 o'clock every day this account is made up and recorded in the journal of the voyage. This is what the sailor calls dead reckoning. Every day when the sun is not obscured by clouds, the captain and officers ascertain the ship's position in relation to her latitude, by watching the sun, and noting the moment she leaves the Eastern and passes into the Western Hemisphere. It is then 12 o'clock at noon; and the next day commences, with reckoning for the next 24 hours.

But there is still another more intricate and difficult process, by which the true (and not the dead) reckoning is ascertained. This is done by measuring the distance between the sun and moon, or moon and some well known star, if in the night. This process, when accomplished by the help of a nautical almanac, gives the ship either east or west, as the case may be, of the port she left. This, with the above process (taking an observation of the sun at noon, by the same instrument,) gives the position of the ship on the ocean. Then by consulting the latitude and longitude of the land from which they took their departure, and the port to which they are bound, the true bearing and distance from each place is correctly ascertained; the ship all the while making the best of her way onward, until another observation to correct her dead reckoning. Here passengers and crew, although they are wanderers alone on the trackless ocean, are relieved from their anxiety, and inspired with fresh courage and confidence to pursue their intended voyage. What a

beautiful figure this for the truly humble, faithful followers of Jesus. As the Mariner is here dependent on the celestial scenery, (sun, moon and stars,) to correct every now and then his dead reckoning, so the followers of Jesus are ever seeking from the Sun of Righteousness, whose habitation is in the heavens, a more correct view of their wanderings over the ocean of time, to correct their dead reckoning, and inspire them with unshaken confidence to pursue their pilgrimage toward the heavenly Canaan.

But ah, how many professed followers of Jesus, after launching out from the shores of sin and folly, with strong determinations to pursue the voyage over life's rough sea for the heavenly Canaan of rest, have laid down their watch, and thrown by their instruments of observation, and concluded to pursue their onward course and trust alone for their destination to their dead reckoning. But bless the Lord, there are some that are fully determined to correct their dead reckoning, by watching every opportunity for an observation of the Sun of Righteousness, and by faith cling fast to all the promises, doing as the Prophet has shown them—"Stand continually upon the watch tower in the day time, and set in their ward every night," watching for all the terrestrial and celestial land marks and heaps in their pathway, "Holding fast that which they have," (that is their experience) trusting in the Lord, which maketh them as Mount Zion, that cannot be removed, but abideth forever, and as another prophet has it "the righteous shall also hold on his way and he that hath clean hands shall be stronger and stronger."

Now although the pathway of the truly righteous is directly opposite to the world, yet the way marks and heaps which they are to set up, and have in remembrance as they pass along, are so assimilated to the literal, that the wayfaring man need not err. Of the literal in the scripture we will give

an instance or two. "The case of Jacob, being overtaken by his father-in-law Laban, they finally made a covenant that they never would pass that place to harm each other, and that they may never forget this covenant, Jacob took a stone and set it up for a pillar (or way mark) and told his brethren to gather stones and make a heap, the margin reads the heap of witness, beacon or watch-tower.

Laban says, this heap be witness that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm." Gen. 31: 43-52.

"The curse of God rests on all such as remove their neighbor's landmark." Deut. 27:17. This undoubtedly means both literal and spiritual, as in the case in Isa. 10:13. "The Assyrian (the oppressors of God's people) make their boasts in removing the bounds of the people (or land marks). God tells his people not to be afraid of them, for yet [a very little while and the indignation shall cease, and mine anger in their destruction." Verses 24, 25.

Hosea says the Princes of Judea were like those that removed the bound. 10. The spiritual leaders in Israel removed the bound, and made sad the heart of the humble seeker. . . . Hence the pressing necessity for God's people to set their hearts toward the highway which they went, and look well to, and remember their way marks and high heaps, or as Jesus taught those in the Philadelphia church "to hold fast that which they had."

Our object then is to present in a prophetic and spiritual point of view, the way marks and high heaps which the people of God have bitterly experienced in these last days.

In directing your mind to this great and all absorbing subject, I wish you to look back on your pathway to the year 1840, when the subject of the preaching of the

second Advent of Jesus aroused the dormant feelings of his people to examine their Bibles as they never had done before. The best view, and I know not but the only one which was published down to May, 1844, will be found in volume 1 of the *Advent Shield and Review*, under the head of "Rise and Progress of Adventism." Article 2. As all my readers may not be privileged to see this standard work which marks the Second Advent believers pathway as above stated, I shall take the liberty occasionally to make some quotations therefrom to show the motives, feelings and determinations, of some of those who led the way in this glorious work.

IS GABRIEL THE HOLY SPIRIT?

A FRIEND asks the following, "Is the angel Gabriel the Holy Spirit?"

We answer most decidedly, No, not according to the Bible. If we follow the Bible, the Holy Spirit forms one of the Trinity. There are three that bear witness in earth, the Father, the Word (which is Christ) and the Holy Ghost, and these three are one 1 John 5:8. That which is attributed to God the Father, is attributed to Christ, and what is attributed to God and Christ, either in word or works, is attributed to the Holy Spirit.

Gabriel is an angel, and an angel is another order of beings, created by Christ, "For by him were all things created, that are in heaven, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:14-20; Heb. 1:5-8, 13, 14. Christ was in every sense above angels, this is the teachings of the scripture from Genesis to Revelation. Angels, therefore, are a separate order of beings; no angel is ever called the Holy Spirit, Gabriel says of himself, "I am Gabriel that stand in the presence of God, and am sent to speak unto thee."

He is of the highest order of angels, next to Christ, the mightiest of the angels; he was Christ's guardian angel; he occupies the position that Satan once occupied; he is not God or Christ or the Holy Spirit, he is not of their nature; he is a heavenly minister, the one sent to Daniel and to John on the Isle of Patmos; he is the one that brings revelations to the prophets. The position that Gabriel is the Holy Spirit will lead to other very dangerous errors.

The Foot That Gets Tired

THE potter stood at his daily work.

One patient foot on the ground;

The other with never slackening speed,

Turning his swift wheel round.

Silent we stood beside him there,

Watching the restless knee,

Till my friend said low, in pitying tones,

"How tired his foot must be."

The potter never paused in his work,

Shaping the wondrous thing;

'Twas only a common flower pot,

But perfect in fashioning.

Then slowly raising his patient eyes

With homely truth inspired,

"No, ma'am, it isn't the foot that works

But the one that stands gets tired."

—Selected

THE DAILY

THE question has often been asked, "What was the position taken by the Adventists in 1844 on Daniel 8:14 respecting the daily sacrifice." In Prophetic Exposition by Josiah Litch published about that time. We read the following: "'The daily sacrifice' is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is gloss or construction put on it by translators. The true reading is, 'the daily and the transgression of desolation,' daily and transgression being connected together by 'and,;' the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctu-

ary and the host."—Prophetic Expositions, Vol. I, page 127.

Then William Miller's remarks on the meaning of these two terms and the course pursued by himself in ascertaining that meaning is presented under the following head:

THE TWO DESOLATIONS ARE PAGANISM AND PAPACY.

"I read on, and could find no other case in which it (the daily) was found, but in Daniel. I then (by the aid of a concordance) took those words which stood in connection with it, 'take away'; he shall take away the daily; 'from the time the daily shall be taken away,' etc. I read on, and thought I could find no light on the text; finally I came to 2 Thess. 2:7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let; until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, 'the daily' must mean Paganism."—*Second Advent Manual*, age 66.

"THE BIBLE TRAINING SCHOOL"

WITH this number the BIBLE TRAINING SCHOOL enters upon its sixth year; for five years it has gone out each month carrying the message to all parts of the world. Missionaries from many of the foreign countries have written us that they have translated the Bible studies contained in the BIBLE TRAINING SCHOOL, into the different languages and taught them to the people where they were laboring. The only object in printing the little paper is to extend a knowledge of God's Word and

help prepare a people for the coming of Christ. The editors have tried to fill each paper with the simple truths of the message God would have carried to the earth. It is sent out from month to month with many prayers that God would use it to win souls. THE BIBLE TRAINING SCHOOL is a staunch defender of the old foundation principles of the third angel's message. Maintaining that a plain "thus saith the Lord" is worth more than a world of fine spun theories.

THE BIBLE TRAINING SCHOOL contains from four to six carefully prepared Bible readings each month, and many articles o'n important Bible subjects.

It starts out on its sixth year with a fixed purpose to be what its name implies, a Bible Training School for all who will read and study its pages.

We trust that the friends of the BIBLE TRAINING SCHOOL will help to increase the circulation of the little paper the coming year.

"BIBLE TRAINING SCHOOL" AS A MISSIONARY

BESIDES the regular monthly issue of the BIBLE TRAINING SCHOOL which has gone out each month 340,000 special or double BIBLE TRAINING SCHOOL have been printed during the last three years. These have been used of the Lord to do much good. 25,000 of these were sold by Brother and Sister Burgess, and fur-

nished sufficient funds to pay their way to India and open a mission among the Hindustani-speaking people. Brother and Sister Burgess have printed a paper about the size of the BIBLE TRAINING SCHOOL in the Hindustani language and are now selling it among the native people of India.

The last two years several young people have earned sufficient money by selling the double numbers of the BIBLE TRAINING SCHOOL to pay their way through school.

Sister Macdonald and Sister Lackey have



STUDENTS GILDING "BIBLE TRAINING SCHOOL" COVERS.

sold 45,000 special BIBLE TRAINING SCHOOLS mostly in the cities of the Southern states, and from the sale of these papers have furnished over \$600 for the Loma Linda college and about \$500 for the mission work in

India. These sisters are now engaged in selling 20,000 special BIBLE TRAINING SCHOOL, intending from the sale of these papers to raise a nice sum for the colored school for Christian workers at Huntsville, Alabama.

Various enterprises in the Lord's work have been helped by the sale of the BIBLE TRAINING SCHOOL. In one place a company diminished their church debt in this way.

Brother Wm. Vaughan is selling 10,000 special BIBLE TRAINING SCHOOL, intending to establish a home for cripples with the money thus raised.

The brethren in New Orleans are selling

10,000 special BIBLE TRAINING SCHOOL to help pay for the new building they have recently bought as a headquarters for the work in that city. A number of young people are selling the double number of the BIBLE TRAINING SCHOOL this summer to pay their way through school next winter. In this way the paper carries a double blessing. It presents the truth to the one to whom it is sold and the money paid for it is used to advance the Lord's work. The BIBLE TRAINING SCHOOL is truly a missionary paper. It is filled with the simple message and has been the means in the hands of the Lord of helping to furnish funds to carry forward the work of the Lord.

There is another feature in the missionary work done by the little paper. It is printed by the South Lancaster Printing Company and a number of the students of the South Lancaster Academy help to pay their expenses in the school by helping on the mechanical work done on the paper in the printing office.

We thank God that His blessing has rested upon the paper thus far, and we earnestly pray He may continue to use the BIBLE TRAINING SCHOOL to advance His work in the earth and prepare a people for the Saviour's appearing.

A Famine

A CORRESPONDENT writes, "Please explain Amos 8:11, 12. The text reads, 'Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.'"

There will be one year after probation ends before the Lord appears in the clouds of heaven. See Rev. 22:11, 12. Isa. 63:4, 5; 34:8; 61:2. Rev. 18:8. The judg-

ments of God, during this time will fall on the wicked, and God's people will be protected. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Mal. 3:18. See Eze. 9. Psa. 91. Matt. 24:40, 41. Luke 17:32-37. Then those who have no oil in their vessels or have failed to gain that experience necessary, will find themselves lost. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:21-29. See also Jer. 8:20. This is a most solemn truth. See "Great Controversy," chapter, "Time of Trouble." Then will be fulfilled Amos 8:11, 12. Some who have had confidence in the men who proclaimed the message and thought some time they would heed the warning, when they see the destruction that is coming will be anxious to find those men and seek for them who had given the word of the Lord, but the watchmen have left the walls of Zion and they can not find them. Probation is over. He that is filthy is filthy still and he that is holy will so remain.

No Remainder

SEVEN sheep were standing

By the pasture wall;

"Tell me," said the teacher,

To her scholars small,

"One poor sheep was frightened,

Jumped, and ran away;

One from seven—how many

Woolly sheep would stay?"

Up went Kitty's fingers—

A farmer's daughter she;

Not so bright at figures

As she ought to be.

"Please, ma'am—" "Well, then, Kitty,

Tell us if you know."

"Please, if one jumped over,

All the rest would go."

—John W. Nelson.



BIBLE READERS' CLASS

ORDER is heaven's own law. The difference between a well regulated army and a surging mob is that the army moves with order and discipline, while the mob is swayed by impulse without any order or discipline.

The Bible is the Book of books, and gives sufficient instruction on order and discipline to direct the church of God. When the cloudy pillar raised from the tabernacle, thus indicating that the camp of Israel was to move forward, everything was done in an orderly manner.

Order as Taught in the Sanctuary Service

Num. 4:5-14. The first work, when preparing to move the camp of Israel, was for the priests to carefully cover all the sacred vessels. Instruction was given in regard to each article of furniture. Everything was to be done in perfect order.

Num. 4:15. None but the ones appointed by the Lord were to touch the sacred vessels. If those appointed to bear them should carelessly touch them they were slain by the Lord.

Num. 4:16. The high priest had special duties devolving upon him that could be done by no one else.

Num. 4:19. The Kohathites could not choose their own portion of the work; but each individual was appointed his work by the priests.

Num. 4:20. One was not to meddle with the work of another. If the Kohathites went in and watched the priests prepare the sacred

vessels for the journey they were slain.

Num. 4:22-28. The Gershonites were appointed to carry the curtains, and were all under the direction of Ithamar the priest.

Num. 4:29-33. The sons of Marari were appointed to carry the boards, etc., of the tabernacle, and they were also under the direction of Ithamar.

Num. 2:2-34. When Israel encamped there was perfect order. Every man was to pitch his tent under the standard of his own tribe. The location of the tribe was definitely decided by the Lord through His prophet.

Num. 10:13. While leaders were appointed over various divisions of the people, and the people were expected to obey orders, the leaders were under the immediate direction of the prophet of the Lord.

Rebellion in Israel

Num. 16:1, 2. Leading men among the Kohathites and the tribe of Reuben rebelled against the regulations of the camp. With them were two hundred and fifty princes, "famous in the congregation, men of renown." They were men who had held high positions in Israel and who had wielded a wide influence.

Num. 16:3. They ignored the fact that *God* had established law and order and only appointed Moses and Aaron to carry out His designs. They saw only the human in the whole plan, and as they looked only to man, they compared themselves with others and said, "All the congregation are holy, every one of them." In other words, the congregation can govern themselves just as well as you can govern them. In this they ignored the fact that *God* had established order among them:

Num. 16:5-14. Moses tried to reason with them; but they were as blind to reason as Satan when he rebelled in heaven.

Num. 16:20-22. The word came from the Lord for Moses and Aaron to separate from them.

Num. 16:23-27. Then the Lord directed Moses to warn the people and to have them separate from all who were engaged in the rebellion.

Num. 16:28-35. The Lord made an object lesson of this case by utterly destroying them and all that belonged to them. At other times rebellion was not checked in this manner; but this case was given to show what would be the final end of all rebellion.

Num. 16:41, 42. This was a deep-seated case of rebellion and as the leaders had been "men of renown" in Israel, they had sympathizers all through the camp of Israel. The day after those in rebellion were destroyed there was a general complaint all through the congregation, and notwithstanding the fact they had seen the earth open and swallow the rebels, yet they accused Moses and Aaron of killing them, and they spoke of the rebels as "*the people of the Lord*." Some people nowadays try to show that the prophet is influenced by some person; but they even went so far as to hold Moses responsible for what the Lord had done.

Num. 16:44-50. The anger of the Lord was kindled and over fourteen thousand were destroyed before Moses and Aaron could save them.

The New Testament Church One United Organization

1 Cor. 14:40. "Let *all things* be done decently and in order."

1 Cor. 14:33. "For God is not the author of confusion, but of peace, as in all churches of the saints." It is quite evident that God expects order in "*all churches of the saints*."

1 Tim. 4:14. Ministers were ordained by the presbytery, or an assemblage of elders.

1 Cor. 16:1, 2. There was a uniform system throughout all the churches. They worked in harmony with one another. Each church was a part of a grand united, whole church.

Acts 15:1-4. When perplexing questions arose in any individual church, the matter was referred to the presbytery or general conference of the churches. Delegates were sent up to this council from the different churches.

Acts 15:6-19. The conference to settle the perplexing question was not held at Antioch

where the trouble arose, but at Jerusalem, the headquarters of the work where many of the brethren of experience could be easily gathered and delegates were sent up to Jerusalem.

Acts 15:23-25. A document was prepared by the assembly and sent out to the churches giving the decision of the brethren assembled and of the spirit of prophecy in regard to the matter.

Acts 15:30-31. This document was first read in Antioch where the trouble arose and was gladly received by the church. The Antioch church did not consider itself separate from the body; but they felt they belonged to one great body and received instruction from the higher assembly joyfully.

Acts 16:1, 4, 5. The same letter was taken by the brethren and read to the churches of Asia Minor, and they recognized it the same as the church at Antioch, thus showing that all the churches were united into one complete organization and what affected one affected all of them.

Acts 13:1, 2. Paul, although especially called of God for a special work, did not enter upon that work until he was appointed by the leading brethren assembled. It will also be noticed in these verses that the leading brethren acted in harmony with the special message sent them by the Lord.

Acts 8:26, 29; 19:21, 22. While the workers were sent out by the assembly of the church, they were left free to work in the manner the Lord would direct them individually. Thus each was free to obey the mind of God, and yet there was perfect organization and harmony with the whole body of the church.

Titus 1:5. Men were sent out among the churches to set things in order, that there might be uniform action among all the churches. These ministers ordained local elder in each church. The church could not ordain their own elders.

Organization of Local Churches

OFFICERS.

Titus 1:5. Elders or bishops.

1 Tim. 3:13. Deacons.

Rom. 16:1, 2. Deaconess [Alford's Translation].

Phil. 1:1. Sometimes more than one elder also more than one deacon.

DUTY OF ELDERS OR BISHOPS.

1 Tim. 3:1-3. Blameless character, apt to teach.

1 Tim. 3:4, 5. Good control over his own household and children.

1 Tim. 2:7. Must be respected by people outside the church.

Titus 1:9. Sound in faith, and able to exhort and convince the gainsayers.

Titus 1:10-13. To rebuke those that are unruly and cause trouble in the church.

1 Tim. 3:6 [margin]. Should never be one newly come into the faith; but one of experience.

DUTY OF THE DEACONS.

Acts 6:1-5. To look after the temporal business of the church.

1 Tim. 3:8, 9. Blameless character, those who never violate their conscience.

1 Tim. 3:12. Must control their own children and households.

1 Tim. 3:10. Proved before they are ordained.

1 Tim. 3:13. Acts 6:8. Faithful deacons are valuable workers.

DUTY OF THE DEACONESSSES.

Rom. 16:1, 2. Attend to business connected with the church, especially to succor those in need.

ORDER

BRETHREN, never allow anyone's ideas to unsettle your faith in regard to order and harmony which should exist in the church. Many of you do not see all things clearly. The directions in regard to order in the tabernacle service were recorded that lessons might be drawn from it by all who should live upon the earth. Men were selected to do various parts of the work of setting up and taking down the tabernacle, and if one strayed in carelessly and put his hands to work assigned to another, he was to be put to death. We serve the same God to-day. But the death penalty has been abolished, had it not been, there would not now be so much careless, disorderly work in His cause. The God of Heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order. All should have a perfect understanding of God's work.

Test. for the Church. Vol. V, page 274.

Bones

Psa. 139:14. We should praise God for the wonderful mechanism of our own bodies.

Gen. 2:21, 22 [margin] Bones the foundation.

Job. 10:11. Skin and flesh the clothing of the bones.

Eze. 37:7-9. The resurrected bodies will be formed in the same way.

Ex. 12:46; Psa. 34:20. Special prophecy in regard to the bones of Christ.

John 19:36. The prophecy was fulfilled.

Ex. 13:19; Heb. 11:22. God remembers the bones of His dead servants.

Eze. 37:5-7. The bones will be restored.

2 Kings 13:21. Miracles performed through dead bones.

Acts 3:7. Miracles performed in healing the bones.

Job. 21:24. The marrow moistens the bones.

Prov. 17:22. A broken spirit drieth the bones.

Prov. 15:30. A good report maketh the bones fat.

Job. 20:11. Evil habits in youth affect the bones all through life.

Job 30:30. Disease and fever affect the bones.

Prov. 14:30. Envy is like rottenness of the bones.

Psa. 32:3. Despondency affects them.

Prov. 16:24. The divine remedies are pleasant words.

Psa. 51:6-9. The strengthening influence of the blessing of the Lord.

Notice

WITH this number of the BIBLE TRAINING SCHOOL we are beginning a reprint of Elder Joseph Bates' pamphlet, entitled "Waymarks and High Heaps." This was published in 1847. It is full of good thoughts, and we trust all will read these valuable articles.

Questions for Bible Students

1. When did a look cause destruction and death?
2. When did a look bring healing and life?
3. When did a look bring apprehension and dismay?
4. When was a human being transformed by a look?
5. When did a look lead to repentance?
6. What look causeth godly sorrow?
7. What look bringeth salvation?
8. What look does the Lord hate?
9. What look is sin?
10. What is the effect of looking at invisible things?

Answers to these questions will be given in the July number of the BIBLE TRAINING SCHOOL.

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PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

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Worth While

It is thinking the pure thought

Each moment, each hour,
That fills our lives with
Strength and power.

It is speaking the kind word
To all we meet,
That makes our lives both
True and sweet.

It is doing the good deed
All the way along,
That makes our lives grow
Noble and strong.

—Phebe Conover

“THOUGHT, ITS ORIGIN AND POWER,” by Eliza H. Morton, is a little work of two hundred and ninety pages neatly gotten up and is full of practical thoughts. It is worthy of reading, especially where there is a family of children. It is published at the Southern Publishing Association, 24th Avenue, North Nashville, Tennessee. Price \$1.

Trusting Jehovah

IN whom does the Lord take pleasure? Ps. 147:11.

What will He do for them? Ps. 149:4.

Who should trust him? and when? Ps. 62:8.

How long should they trust Him? Ps. 52:8.

Why should they trust Him? Ps. 46:1.

Should we trust in times of trial? Isa. 43:5.

In sickness? Ps. 41:3. James 5:15.

In what condition is the one who trusts Jehovah?

Prov. 16:20. Jer. 17:7.

What is his state of mind? Isa. 26:3.

Upon whom does Jehovah have an eye? Ps. 33:18.

What will He do for them in famine? Ps. 37:19.

In whose prosperity does He delight? Ps. 35:27.

To what are they likened? Ps. 125:1.

What should they do? Psa. 37:3.

MRS. J. E. GREEN.

News from the Field.

SISTERS Lackey and Macdonald are out in the field again and report good success. They are expecting to enter New York City soon and we trust with the blessing of the Lord they may be able to place the BIBLE TRAINING SCHOOL in the hands of thousands who will read its contents.

Brother W. T. Vaughan writes that he hopes very soon to finish selling the ten thousand order of Special BIBLE TRAINING SCHOOL which he began selling last autumn. The Lord has blessed Brother Vaughan, and he has a nice sum of money laid aside for his home for cripples as the result of his winter's work. Any one wishing to help Brother Vaughan in this commendable work of securing a home for cripples can send their offerings to the BIBLE TRAINING SCHOOL, and it will be forwarded to him.

Brother Waldo has been meeting with excellent success selling BIBLE TRAINING SCHOOL, he sold over one hundred papers recently in about two hours time.

The field is white for the harvest. Large cities and towns on every side are waiting for some one to enter them and sell thousands of papers. Who will take hold of this work?

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